# TWENTY-FIFTH REPORT

OF THE

# Madras Tract and Book Society;

WITH AN

ABSTRACT OF THE SOCIETY'S PUBLICATIONS,

For the year ending December,

**1843.**

MADRAS:

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# PROCEEDINGS

OF THE TWENTY-FIFTH ANNIVERSARY OF THE SOCIETY HELD AT DAVIDSON STREET CHAPEL, MADRAS, ON WEDNESDAY EVENING, THE 7TH FEBRUARY, 1844.

The preliminary religious exercises were conducted by the Rev. J. ANDERSON; after which

The Rev. M. WINSLOW, A. M., being invited to take the chair, made the following appropriate remarks.

MY FRIENDS,—The nature and general operations of the Society are too well known to need any explanation or commendation from me. It is engaged in preparing and publishing not only religious tracts and larger volumes in the vernacular languages of the country, but also school books, and in distributing widely the publications of the Parent Society in English. It is in these respects an important agent in scattering light amidst the darkness around us. It is a handmaid to the Bible Society, and a most important auxiliary in all missionary operations. It is entirely Catholic in its principles and its operations, disseminating only the truth of God drawn from His word—as it is understood by all the evangelical churches. It accomplishes at small expense great good. There is no occasion to compare it with other Societies, for each has its appropriate sphere, but no one, probably, accomplishes more good with the same amount of means.

The Rev. Mr. Kincaid, of Burmah, favourably known to many in Madras, now on a visit home, at a late meeting of the American Tract Society held up a little tract, which he said cost one cent, but which had been the means of converting the son of a Karen Chief; and he asked who gave that cent? No doubt it was given with many others that were lost. It was the one shot of a thousand which alone took effect. But in the great day of account, its value will be fully known, and all who contribute to the blessing will rejoice together.

The good done should be considered in its cumulative and progressive character. And here it may be, and often is, in a *geometrical ratio*—continually spreading and expanding. A tract or book, thrown into the dead sea of heathenism, may cause a movement which shall spread to its remotest shores. We cannot expect to see as manifest results here as in Christian lands, but the *principle* is the same. There

a Baxter wrote in thoughts that breathe and words that burn—and a spark from his writings, which have lighted multitudes on their way to heaven, fell on the conscience of Doddridge, and urged him, smarting under his sins, to the Saviour. Doddridge, in turn, among other books, wrote the *Rise and Progress of Religion*, and this was the means of converting *Wilberforce* as well as thousands of others. Wilberforce wrote his Practical Christianity, so much blessed to many in different parts of the world, and among them to *Legh Richmond*, whose charming and convincing writings have done and are doing so much in many languages and many climes.

Instance the manner in which these have been scattered. Soon after the first downfall of Napoleon, the Emperor Alexander of Russia visited England. As he was standing one day on one of the towers near Plymouth dock-yard, viewing the shipping, he was accosted very courteously by a gentleman in black, who offered his telescope and pointed out intelligently the various objects worthy of the Emperor's notice. This was Legh Richmond, and he took occasion from the interview to send the Emperor his little tract, the Dairyman's Daughter. The Emperor received it kindly, and after his return home, sent the author a diamond ring in return. The tract was translated into Russian by a pious Princess, who had previously been acquainted with Dr. Pinkerton, and who entered into correspondence with the author, and obtained from him his other tracts, which she also translated, and scattered far and wide, in that destitute land.

Mr. W. also mentioned an instance in which Doddridge's Rise and Progress had been made particularly useful. More than forty years ago a clergyman, travelling into the Western part of the State of New York, in America, took with him a few books, among which was the Rise and Progress. In a part of the country then almost a wilderness, with only here and there a rising village, he found at an inn a young woman busy at intervals, as she waited upon him, reading a book; and as he noticed, making also extracts from it. He inquired what book it was, and learned that it was the Rise and Progress, and that, as it was borrowed and must soon be returned, she was selecting from it such parts as she thought would be particularly useful to her. The clergyman was so much gratified by her earnestness, that he gave her, from those which he had with him, the volume which she seemed to prize so much.

Thirty-seven years after this clergyman was passing through the same section of the country, and came to this place, then a large and flourishing village. As he had taken the name and address of the young woman, to whom he had given the book, he inquired for her, and was directed to an elegant mansion, of which he was told she was the mistress. He called, and introduced himself, mentioning the circumstance of giving the little volume at the inn, and had the happiness of learning that it had been lent, and read extensively in private and in social meetings; that several had in consequence been converted: a religious society, of which there was previously none, had been formed, and a minister settled. All this had apparently, as the moving cause, been effected by a single book.

In heathen countries, too, good may be done, which for a long time is unobserved. Recently in Africa the Rev. Dr. Philip in a tour into the interior had discovered several scattered little settlements of Christians, where it was not known there were any in existence. On

inquiry it was found that the seed was springing up after many years. *Mr. Read* had laboured several years at Lattakoo, and after him the indefatigable *Moffat*, and both had left with the impression that labour there, and in the vicinity, was nearly hopeless. Yet after more than sixteen years, a man who had been under instruction at Lattakoo when a boy, and had left it young, had been brought to consider on his ways, and turn to the Lord, while far away from any missionary and destitute of the means of grace; and he had set himself to convince others of the truth. Thus these little Christian settlements had commenced, in the beginning, unknown to the missionaries.

Mr. W. concluded by urging all to individual effort in this good work, by laying in store for this and other objects, as God may prosper them, on the first day of the week, or from their wages or salary of the month. The Jews gave to the Lord nearly *one-fifth* of all their income, and if Christians generally would copy their example, there would be no want of means to carry on benevolent operations. But what is especially needed and which all who love God can give, is fervent prayer for the influences of the Holy Spirit.

The Report was then read by the Secretary, the *Rev. F. D. W. Ward*, M. A., after which the following Resolutions were unanimously adopted by the meeting.

I.—Moved by the *Rev. Dr. Powell*, and seconded by the *Rev. J. Braidwood*, A. M.

That the Report now read be *received*, *adopted*, and *printed* under the direction of the committee, and that this meeting rejoice in the prosperity that has attended the past history of this Society, ascribing, at the same time, all the praise of the benefits it has bestowed to Him "from whom cometh down every good and every perfect gift."

The Rev. Dr. Powell, in moving the resolution, spoke nearly as follows.

I rise, sir, with great pleasure to move the resolution with which I have been entrusted, on account both of the Society itself as well as the Christian friends whom I see before me;—with regard to the Society, which has proved itself to be so valuable, and whose publications in the last year were circulated to an extent eleven fold greater than that of the first year of its formation, that I may express the high opinion I entertain of its usefulness, and be a means, however humble, of causing an interest to be taken more widely in its favour:—with regard to my Christian friends, I feel a pleasure in supporting this Society, because I find it to be an active auxiliary to that most valuable society—the Religious Tract Society at home. It is, indeed, sir, for this reason that I feel myself more peculiarly indebted to this Society. Oh, my dear friends, let it not be forgotten, while we are taking such an interest—and a very proper interest too—in the dissemination of religious truth among the Mahomedan and Hindú population of this benighted land, that Englishmen and their descend-

ants have souls to be saved, and souls to be lost, as well as Natives. It is my duty, and no less my privilege, as a Chaplain of the Honorable Company, to labour exclusively among the English-speaking population; and I therefore feel it my duty to state that there is a danger, and by no means a trivial danger, of the English population forgetting, while attentive to and anxious for the souls of Natives, that they have souls of their own; and perhaps few here present, in consequence of the labours of most being strictly missionary, have had opportunities of observing the fearful spiritual condition of many of the lower class of English and their descendants about this place, which it has been my lot to witness. Now, as religious tracts are well calculated to stir up this class of people, I am a supporter of the Tract Society—a *Tractarian*, if you please—yes, a *Tractarian*—but with this important distinction, not to supplant the word of God, not to frighten people from it as something mysteriously replete with difficulty and with danger—but to spread abroad its pure and holy truth; and to direct attention more generally to it.

We know, sir, that often some small and trifling matter is a means of arresting our attention and calling our notice to that which is more important: just, sir, as by the eructations of some mighty volcano—by the balls of fire and brilliant sparks which it emits, is the attention of the traveller first arrested, and his eye first caught and thence directed to the volcano itself, the source of all the light and brilliancy which he had previously admired, so these tracts are glorious scintillations of heavenly truth sent out into the surrounding darkness, and riveting attention here and there among the careless passers by, until at last their eyes take a retrograde movement and trace the course of the spark of light which they first admired to the common source of all—God's Holy Spirit, shining in, and through, and upon His Holy Word.

Again, sir, I like this Society because, as has been already observed this evening, it is a Catholic Society. I love the word *Catholic;* and let us not give it up, because it has been usurped by the common enemy, although with what right I am at a loss to conceive—indeed, sir, I am not logician enough to discover how that which is *particular* can be said to be *universal;* let us not then abandon this name, but rather carry it as a weapon even into the camp of the enemy; and surely every thing valuable, although it be but a name, ought to be retained.

And here, sir, I may perhaps observe that the very wide dispersion of tracts by this Society is sometimes brought forward as a ground of accusation against it. I have more than once heard it stated in England, in the tones of derision, that this Society was an admirable one to find wrappers for half-pennyworth's of tobacco or snuff and other groceries: but, sir, pray bear it in mind that I have heard of a man who was converted by reading part of a tract in which a piece of cheese that he had purchased had been wrapped up. Thus the tract contained both food for his body, and food for his soul, even that bread of which if a man eat he shall never hunger. And why not wrap up *moottai* (sweetmeat) in tracts, and thus distribute pure and heavenly truth among the people. Tracts were humble instruments of doing much good. Ministers and missionaries, also, were but mere instruments—earthen vessels! and is it not, sir, by the most humble instruments that Almighty God, for the display of His own

glory and infinite power, always chooses to accomplish mighty ends? Was it not by weak vessels—by cracked pitchers, that Jehovah chose to make the general of Israel victorious over the host of the Midianites?—was it not by a sling and smooth pebble-stone that the stripling David was enabled to slay Goliath of Gath? and is it not by "the foolishness of preaching" that God has determined to save them that believe? Tracts might be called second-hand preachers; and one thing might be said in their favour that cannot be said for either chaplains or missionaries, *viz.* that they are not expensive preachers. Chaplains and missionaries require to eat and to drink and to be clothed, and have innumerable wants beside, the supply of which requires money: but tracts require neither meat, drink, lodging, washing, nor clothing. Hence they are the cheapest of all preachers. Moreover, the tract may, and often does penetrate where the living preacher cannot enter. The tract will often be found in the house of the Brahmin, and meet with a shelter in some nook or corner even under the roof of the most inimical and bigoted. And now, sir, having endeavoured to show the value of this Society in the good that it has achieved and is still capable of achieving, I would conclude with one remark bearing upon the conclusion of the resolution just placed in my hand; and I trust my good friends before me will take it seriously into their consideration. Satan is ever active; and we are too often apt to deceive ourselves at meetings of this kind. We are all generally much elated, we are full of zeal in the good cause, and our feelings are generally carried away in the cause of truth; but all these ebullitions are too often found soon after altogether to have evaporated, and the stir—the mighty stir perhaps—within us is discovered to have subsided into an inglorious inactivity.

I hope such will not be the case on the present occasion; but, my dear friends, to prevent such a disappointment, you can depend upon nothing but the grace of God. Let me therefore entreat you all, when retired into the quiet privacy of home, to ask in earnest and instant prayer for the out-pouring of the Holy Ghost, both upon each one of you in particular and upon this Society at large. Remember—that it is not what each of you may give—but what God may do, that will make this, or any other Society successful.

Bear in mind then, my dear friends, I beseech you, that, though any of you might give one hundred, or even one lakh of rupees to this Society, it is the Spirit of God, it is the Holy Ghost alone, who of old opened the heart of Lydia, that can render the tracts of this Society really beneficial to the souls of men.

The Rev. Mr. Braidwood addressed the meeting as follows.

In rising to second the resolution approving of the Report, I will not, Mr. Chairman and Christian friends, detain you. It was only today I knew I was to speak at all, and I have not found leisure to prepare a formal address. But as during the past year I was called to take a considerable share in the active management of the Society's proceedings, as Assistant Secretary and Depositary, there are a few particulars in the Report to which I would briefly draw your attention.

One interesting feature in the Report is—*the increase during the year of excellent vernacular books for the Native church.* Besides

an improved edition of *Rhenius' Body of Divinity* and of *Draper's Bible Story Book* in *Tamil*, Bunyan and Baxter have been made to speak to the Native Christians in their own tongue. This is only a beginning: the committee hope to add to the number from time to time. The Society's Depository contains treasures which, were they more extensively known, I am sure would be more largely used by the Christians of this Presidency. We have many of the best practical treatises of the most eminent Divines both of Europe and America. The works of Edwards, Howe, Boston, Owen, and a host of others—master spirits in divine knowledge and in Christian worth—are to be had in *English* in the cheapest and most attractive forms. It is the desire of the committee to translate many of these admirable writings into the vernacular tongues of this part of India, as one of the greatest blessings they can bestow on the Native church. No substitute can be compared to the voice of the living preacher, but all will agree that "those who have put on Christ" will be edified and strengthened by a familiar acquaintance with the best authors since the Reformation—even in a foreign dress.

It is greatly to be wished that these cheap and beautiful English books were more extensively purchased by families, and more largely circulated among our soldiers, sailors, and English-reading population generally. Such books to the value of *two thousand rupees* have lately been received from the Parent Society, and are now offered for sale at the Depository. It is gratifying to be able to inform you that some friends *have* availed themselves of the Society's English stores, and established small libraries in different parts of the country. There are not a few instances of non-commissioned officers purchasing books, and lending them to their comrades. I may also mention that hundreds of these books have from year to year been bought, and given away to Native youths attending our English schools in Madras and the provinces.

It is the duty of all interested in the advancement of Messiah's kingdom *to make themselves acquainted* with the books and tracts in the Depository, and to help to scatter them abroad with a wise and liberal hand. The committee never refuse a reasonable application for *Tracts*, from any quarter, either in English or the vernacular languages; and all the vernacular and the school *Books* of the Society may be obtained, on proper application for a dozen or more, at *half-price*. More agents are required for the effective distribution of Tracts and Books: it is a work in which all Christians from the lowest to the highest may co-operate, and by a prompt and vigorous use of the treasures in the Depository mightily enhance their value.

The *second* point in the Report to which I would refer is—*the progress made in the preparation of School Books*. In this department also we are only but beginning. A few initiatory Tamil books and one English diglott have been prepared and introduced into schools; but we need a series of higher school books, both diglott and in the simple vernacular. We require books of practical utility to supplant and to supersede the heathen school books;—a good reading book of general knowledge, and useful substantial treatises on Arithmetic, Geography, and History. These, properly adapted to the young mind in this country and thoroughly taught, will all tend to the overthrow of idolatry and to the removal of obstacles that lie in the way of Christianity. The preparation of these books demands much

labour and much expense: but the cause is worthy of it all. Nor are we to think that the mere preparation of suitable books is enough: every means must be taken to bring them into general use. This is no easy matter, so long as we have only heathen teachers—disposed to teach slavishly only what they themselves know—and to adhere tenaciously to their heathen books. Whatever is really serviceable in their heathen books ought to be extracted, and such improvements and additions made as to make the new books entirely displace the old. Little progress has yet been made in bringing the Tamil initiatory books into use: there is little demand for them yet—the obstacles to their introduction are great. But were those who establish and support schools with heathen teachers to insist on the use of the Society's books as initiatory, and the vernacular Scriptures to follow them in order, more progress would soon be made—and the slumber of both teachers and scholars would be broken. All who know the importance of a Christian education will see the obligation that lies on us all to go forward, and the necessity of enlarged liberality as the funds are now low, and a considerable increase of expenditure must be incurred.

I cannot sit down without alluding to another particular—a painful fact which we must look broadly at and endeavour to meet—*that hitherto we are only forcing our way into the hearts of the Hindús.* They are not yet convinced that we are their friends—come to seek their spiritual and eternal good. The heathen generally as yet give no hearty welcome to us—to our Tracts—and our Books. We are all this while only pressing up the hill. There is no spontaneous movement on their part towards Christianity. So long as this is the case, we are only on the edge of a progressive amelioration, and ought to regard the work as only in its first stage. Hence the need of prayer: that God may do for them and for us what we cannot do. Since the heathen will not come of themselves to receive the blessings of Christianity, it is our duty to go to them, and to press the truth on them by every consideration. And above all, when we look at the state of perishing thousands around us, we are urgently called to wait on Him by prayer and supplication, who alone can give them a heart to feel after Him—who alone can give them power to welcome and embrace that knowledge which we offer them and which is able to save their souls. Satan's works around us are gigantic and of long standing. The cup of abominations he has made this people drink is enchanting—they are sleeping on the edge of eternal fire. It is our duty to awaken them, to urge upon them the truth, to entreat them to throw down the weapons of their rebellion, to call on God while He is near, and to lay hold on pardon while it is offered to them.

## II.—Moved by the *Rev. S. Hardey*, and seconded by the *Rev. E. Lewis.*

That the communication of Divine truth with a view to the glory of God, and the salvation of the soul, being the one object at which this Society aims, it is worthy of the interest, the prayers, and the pucuniary aid of every friend of man and every disciple of Christ.

Mr. Hardey accompanied the presentation of this resolution with the following remarks.

When we are called upon to give our sanction and support to any institution, an inquiry is at once suggested to our minds, viz. whether the institution possesses claims worthy of our attention, and whether those claims are imperative: for if the object proposed be praiseworthy, and the means made use of to accomplish it be such as to secure the benefit designed, we are bound by the obligations of our common Christianity to aid and support it to the extent of our ability and means.

We judge of a tree by its fruit, and on the same principle we judge of an individual, a community, or a society. But profession is not principle, any more than blossom is not fruit. What a society professes to do, and what it really accomplishes, are widely different; and we must look to the labours and successes of this Society, rather than to its regulations and proposals, to know its real importance.

The object proposed by this Society, as set forth in this resolution, viz. *the communication of Divine truth, with a view to the glory of God, and the salvation of the soul* of man, is the most dignified, and praiseworthy that can engage our attention. The communication of Divine truth to the mind of man, which is dark and disordered by sin, is of all subjects the most important. Without this knowledge, or experience of Divine truth in our minds, what are we? What are all men by nature? Without God and without hope in the world. They walk in darkness, and have no light. They have no perception of moral truth;—and call bitter sweet, and evil good. They laugh at sin,—they sport with destruction,—they mock God. And this is the condition of all "for behold darkness has covered the earth, and gross the minds of the people."

But when this Divine truth is communicated to the mind, through the operation of the Holy Spirit, and its influence felt on the heart, then its fruits are seen in the life. Then he feels his sins, and sees his danger—he abhors that which is evil, and cleaves to that which is good;—he breaks away from his sins, and hastens to the mercy-seat;—he closes with God in Christ; and being sincerely reconciled to him, old things are passed away, and all things become new. This communication of Divine truth to the mind, secures the glory of God, and the salvation of the soul. Is then the distribution of tracts and the circulation of religious books, such as we find on the lists of this Society's catalogue, calculated to convey this religious knowledge, or this Divine truth, which maketh wise unto salvation, to the minds of the people? I believe it is highly calculated so to do, and many instances are on record of the saving benefits which have resulted from the united efforts of this Society.

One instance, among many others which might be adduced to prove the correctness of these remarks, I beg leave to mention, as it fell under my own observation, and I was familiar with all the circumstances of the case. About eighteen months, or two years ago, while residing in Bangalore, a Native man came there for instruction, who had been a schoolmaster in Vellore. While engaged in this capacity, a tract was read to him which gained his attention. It was afterwards given to him, and he read it again and again, until his mind began to open to receive the truth. He began to talk and

think seriously about Christianity, until his heathen friends began to take the alarm. They laughed at him, threatened him, and then persecuted him: till at length he resolved to give up all for Christ. Accordingly he went to Bangalore, with his wife; and after some months' instruction, was baptized; and has continued to this day an upright and consistent Christian. Now if these things are so, it follows, that in the language of the resolution, this Society is worthy of your interest, your pecuniary support, and your prayers; and not of yours only, but of every friend of man, and every disciple of Christ.

*It is worthy of our interest*, be it great or small, be it religious or political, be it with the rich or the poor. We have all interest, or influence, to some degree, whatever may be our elevated or degraded station in life. Are we masters, we have influence with our servants; are we servants, we have interest with our fellow-servants; let us use it in connexion with this Society.

*It is worthy of our prayers.* For if we are true Christians, we are people of prayer; and we know who hath said, "the fervent effectual prayer of a righteous man availeth much."

*It is worthy of our pecuniary aid.* Our interest and prayers are valuable; but our pecuniary support will add to their value. It will give weight to our interest and influence; and show the sincerity of our prayers. But it is not your pecuniary aid on this occasion, in assisting the collections merely, which is here meant: it is rather your *regular contributions*, your *annual* and *monthly subscription*, and your *stated donations.*

Mr. Lewis on seconding the motion urged the same as follows.

The object which this society aims at is the noblest, the most exalted, and the most worthy of the heart and intellect of man, of all the objects which can possibly be pursued by any individual, or any body of men in the present world. In saying this I feel that I say *much*, but at the same time, I am persuaded that I am borne out by the testimony of Divine truth, when I add, that in saying this I do not say *too much:* and I wish that this were said more *frequently*, that it might be felt more *deeply* by every one in this assembly. The object which this society aims at is the salvation of the soul, and in aiming at this, it aims at an infinitely more glorious object than that which is proposed to himself by the politician, the statesman, or the warrior. If the salvation of the soul, which will live to witness the dissolution of the world which we inhabit, be of greater importance than the conquest of provinces and kingdoms, of greater importance than the increase of territory to our already extensive Indian possessions, then it is manifest that the object which this society aims at, in common with other kindred societies, is infinitely more important than the chief object pursued by the highest authorities in India. As our immortal soul outweighs in value the whole material world, the salvation of that soul is an object of infinitely greater moment than the conquest of all the kingdoms, and the acquisition of all the treasures and riches of the whole earth.

That the salvation of the soul is the object aimed at by this society, is not only expressed in this resolution, but is also attested by many of the heathen. Not long ago in speaking to a heathen

man who had read several of the tracts of this society, he expressed himself nearly as follows: "You English people are very good and charitable, you make books and distribute them to us gratis, your books have a variety of names, such as the Blind Way, the True Way, the Essence of Wisdom, and so on; but I always find in reading your books to the *end*, that however differently they may begin, they gradually come to the same subject at last, and that subject is, the *salvation of the soul*."

This resolution further states that the salvation of the soul is aimed at by this society, by the "communication of Divine truth." From all that I know of the contents of the tracts and books of this society, I can say without any hesitation, that they are such as all bodies of Christians in this country fully agree in. It is the constant study of this society to preserve their publications as free as possible from all sectarian views, and to admit nothing into them of a controversial nature, except it be in reference to the great controversy which was commenced in the garden of Eden, and has been perpetuated to the present day; the controversy of the God of heaven with his sinful and rebellious subjects. This feature in the character of the society I consider of great importance to the cause of truth in this land, both among the heathen and among the Native Christians. If any person should be desirous of carrying on the work of proselytizing he will look in vain to the society for help in such a cause. If a gentleman of the Oxford training should be anxious to convince any of our Native Christians that their baptism is unscriptural, and therefore null and void, and that their marriages are unlawful, because the former was not administered, and the latter solemnized by one who had been consecrated to the work of the ministry by the imposition of prelatical hands,—to the praise of this society be it said,—he must despair of ever producing such a conviction by means of the publications of this society. Neither the Episcopalian, the Presbyterian, the Independant, nor the Wesleyan, *as such* will find a friend in this society, nor indeed the least aid from it in promulgating in this land his peculiar views, either of doctrine or of church government. Should this society at any future time, for any cause or inducement whatever, lend its aid to the propagation of avowedly sectarian views, that moment it will change its present Catholic spirit, and forfeit that claim upon the prayers and co-operation of the religious public which it now puts forth, and which, I am happy to find, is recognized and generously met by all classes of Protestant Christians. The communication of Divine truth, and Divine truth alone—the truth as it is in Jesus—which to know and believe is essential to the salvation of the soul, is the only means which this society employs to secure the object which it aims at, may it never lay aside this means, and employ others of a less spiritual nature; may it never lay aside the sharp two-edged sword of the spirit, and substitute in its place any blunted weapons of human invention; in short, may it never cease to be the servant of Christ in order to become the slave of man.

With regard to the reception which the publications of the society generally meet with on the part of the heathen, I must say, that, as far as my experience leads me, it is to a very great degree, of a pleasing nature. Never have I known a heathen to find fault either with the motives or the spirit with which the Tracts and books of

this society have been composed. It is true that in these publications the system of Hinduism is thoroughly exposed, and idolatry is represented in all its deformities and abominations; yet, the most devoted idolater, on reading them, can find nothing in this exposure, which does not commend itself to his better judgment. I have known many respectable men among the heathen, and even Brahmins, when a Tract on Idolatry has been read to them, and the subject of it more fully explained, to accord in every sentiment which was expressed, and at the close of the conversation or address to say to each other, "We are all in the wrong, we have hitherto been prepetuating falsehood and trusting in it. The books of these Englishmen clearly show us what we never saw before, though we might have seen it if we had looked, viz. that idolatry is wrong, that it is not a religion which leads to heavenly bliss. What shall we say? we are but children, we are worse than children, we are even brutes. As one of us drives a thousand bullocks before him because he has more sense than all those bullocks, so one of these English people by their books and reasonings, drives a thousand of us before him, because he has more sense than all of us put together."

The object of this society being the noblest which it could possibly propose to itself, and the means which it employs to secure that object being in accordance with the Divine will, it may securely confide in the promise and faithfulness of God, that its labours will not be bestowed in vain. For a quarter of a century this society has been aiming at the salvation of the souls of the Hindus by the communication of Divine truth, and though its friends have not seen that amount of spiritual good resulting from their labours which they could wish, yet they have witnessed many instances of conversion to the truth, and have received numerous tokens of the Divine favour which have hitherto constrained them to thank God and take courage. I might here mention as an additional encouragement to the friends of this society to persevere in their work of faith a labour of love, an instance which came under my own observation. I refer to the case of a young man in the Coimbatoor district, who was first brought to see the evil of idolatry and to renounce it, by reading one of the Tracts of this society. It was on a sabbath afternoon, at the weekly market held in one of the villages in the district, that the head man of a neighbouring village, after listening for some time, said, "your religion is doubtless a very good religion for the *soul*, but not a profitable one to the *body*, for if I were to renounce my own religion, and come over to yours, I should lose my manigharship, and what shall I and my family do then? however give a book that I may know more about your religion." I gave him a tract which he took home with him. One of his sons from curiosity took up this tract and read it; finding however that it had quite unsettled his mind regarding the subject of idolatry, he resolved never to look into it again, as alas is too frequently the case with many, when the light of Divine truth begins to penetrate through the thick darkness of their understanding, and reveal to them the abominations of idolatry. The truth however had taken fast hold of the conscience of this man, which induced him to take up the tract again, and read it through repeatedly. At length he was thoroughly convinced that idol worship was sinful in the sight of God, and destructive of the happiness of the soul, and that he needed a Saviour to deliver him from his sins.

After a lengthened and severe conflict in his own mind whether he should continue a heathen, or become a Christian, he resolved upon the latter, consequently without consulting flesh and blood, he left his father's house and all his relatives, and came to Coimbatoor to be more fully instructed in the truths of Christianity. As soon as he had obtained a clear knowledge of the way of salvation his mind was so filled with joy, that without hesitation or delay, he proclaimed the glad tidings of the gospel to many of his deluded countrymen. When his father and his other relatives ascertained that he had joined the missionaries, they came in a body with the intention of inducing him to return to his native village. They promised him marriage, and a hundred rupees in the bargain, if he would go back with them; but he rejected all their offers, neither promises on the one hand nor threatenings on the other could prevail on him to change his purpose, and go back to heathenism. His rapid improvement in scriptural knowledge afforded no inconsiderable hope that he would soon become a valuable auxiliary to the mission; death however came and disappointed the expectations which had been fondly cherished regarding him. The evening on which he died, he requested one of his young companions to read him a chapter in the New Testament. Being asked what chapter he should like to have read, he replied "any chapter which speaks of the Lord Jesus Christ." The chapter being read, he was asked, whether he sincerely believed in Jesus Christ, to which he replied, "yes, I believe in Him with all my heart, he is my only Saviour," and then lifting up his hands and eyes to heaven, exclaimed, "O Lord Jesus, save my soul, save my soul;" and with these words on his lips, he gave up the ghost. If to die trusting in Jesus and praying to him for salvation is an evidence of a person's dying in the Lord, then have we a clear evidence that the soul of this young man is now among the glorified spirits in heaven. Here is one instance at the least of good having been done by means of this society; and if this were the only instance, the prayers, the exertions, and the sacrifices, of its friends have not been in vain. There are doubtless many instances, which if known would prove equally as encouraging as the one I have now mentioned. They will all however be made known at the last day, when every work shall be brought to judgment, and the labours of God's people shall be publicly acknowledged and rewarded by the Judge of all. I will only add,—and I hope that I shall express the feelings and intentions of all present—that this noble society is in every respect worthy of our interest, our prayers, and our pecuniary support. I trust that as long as I am permitted by the good Providence of God to hold any connexion with this society, I shall not cease to feel a deep interest in its proceedings, support its claims, and further its benevolent and heavenly object.

## III.—Moved by the *Rev. A. Leitch*, and seconded by the *Rev. J. Lechler*.

That as this Society affords peculiar facilities for personal effort in leading sinners to a knowledge of the truth, this meeting regard it as their duty, as well as the duty and privilege of *all* to avail themselves of the facilities thus Providentially

afforded by circulating, to the utmost of their ability, its valuable publications.

Upon reading the above resolution Mr. Leitch urged upon the audience the duty of doing good to the people by the means this Society affords. Almost all the good effected in our world is produced by personal effort. The friends of this Society had granted the means necessary for publishing these books, and now it was equally their duty and privilege to assist in their circulation. Of what use are these, though printed, if allowed to remain undistributed on the shelves of the Depository. Mr. L. then dwelt in a very touching and impressive manner upon the life of the late Rev. J. Smith, his colleague. (We regret that Mr. L. could not furnish us with the notes of his address.)

Mr. Lechler remarked in brief that he would avail himself of the occasion to acknowledge his indebtedness to this Society for the important assistance they had rendered him in the prosecution of his missionary duties. He assured them that their Tracts and books had done much good, and trusted that continued and increased prosperity would attend this enterprise of Christian benevolence.

IV.—Moved by *Z. Macaulay, Esq.* and seconded by the *Rev. W. Porter.*

That this meeting acknowledge with gratitude the services of the Officers of this Society during the year past, and that the following named gentlemen be requested to conduct its affairs during the year to come.

## COMMITTEE AND OTHER OFFICE-BEARERS FOR 1844.

**Treasurers,**
MESSRS. BAINBRIDGE AND CO.

**Assistant Secretary and Depositary,**
Z. MACAULAY, Esq.

**Editor of the Tamil Magazine,**
REV. A. LEITCH.

**Secretary,**
REV. F. D. W WARD, A. M.

## Committee,

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|---|---|
| Lieut. Col. R. ALEXANDER, | Rev. A. LEITCH, |
| Rev. J. ANDERSON, | Rev. E. LEWIS, |
| Rev. J. BRAIDWOOD, A. M. | D. MACKENZIE, Esq. |
| Major C. A. BROWNE, | Z. MACAULAY, Esq. |
| Rev. R. CARVER, | Rev. W. PORTER, |
| Major J. CRISP, | Captain M. J. ROWLANDSON, |
| Rev. J. J. H. ELOUIS, | Rev. W. P. POWELL, D. C. L. |
| Rev. R. D. GRIFFITH, | Rev. J. ROBERTS, |
| Rev. R. K. HAMILTON, A. M. | Captain W. G. WOODS, |
| Rev. S. HARDEY, | Rev. F. D. W. WARD, A. M. |
| Rev. R. JOHNSTON, | Rev. M. WINSLOW, A. M. |

Mr. Macaulay in moving this resolution remarked as follows—

I am afraid that it appears somewhat egotistical in me to propose this resolution at all, but it would certainly appear more so were I to enlarge upon it. I cannot, however, sit down, without bearing record as a constant witness of the committee's deliberations, to the sober zeal and the quiet perseverance with which they fulfil the duties which have devolved upon them.

# REPORT.

UNDER circumstances of more than ordinary interest do the Committee of the Madras Tract and Book Society meet their friends and supporters on this occasion. The present is its *Twenty-fifth Anniversary*. A brief view of the *rise* and, thus far, rapid and successful progress of the institution will form an appropriate introduction to this its *quarto centennial Report*.

"The *Religious Tract Association at Madras*" (the name originally given to this Society) was organized in the year one thousand eight hundred and eighteen. It owed its existence, under the Ruler of all, to the Christian zeal and beneficence of a few residents of this city, most of whom have already entered their heavenly rest. Small at first were its funds, and limited the sphere of its operation. "It was," in the language of its first report, "like a grain of mustard seed sown in the field of Madras, in humble dependence on the blessing of Him, who often employs the feeblest means for attaining the most important ends."

That an institution formed for such purposes, and with such motives and feelings reigning in the hearts of its founders, should have been divinely prospered, can excite no surprise. Hope of success finding its warrant

in the volume of providence, and of revelation, was not doomed to disappointment. In proof of this we have but to contrast two periods of the Society's history—the first and the twenty-fifth years. The 8,268 publications distributed previous to the first anniversary have multiplied to the number of 90,000 issued during the year just closed; Tracts of a *few leaves* (to the emission of which the attention of the Society was for a time *solely* given) have become *octavos of some hundred pages.*

Added to this a monthly periodical of 24 pages is sent forth replete with important and interesting truths. Rupees 930, the whole amount realized previous to the first report, have increased to the sum of Rupees 5,841, received into the treasury since the last annual meeting. And finally this Society has been the means of placing in the families of the city and Presidency copies of the Parent Society's most valuable publications, to the value of more than Rupees 2,000 the last year.

Without farther detail it is enough to say that the Society has, to the present hour, been on the *advance;* not a retrograde step having yet been taken. The place it early gained in the confidence and esteem of the Christian community, has not been lost. As opportunities for enlarging the sphere of its efforts presented themselves, the means of so doing have been granted—blessings from on high have been graciously vouchsafed—and so marked have been the evidences that the enterprise was from God, that the Committee feel constrained to call upon all its friends and supporters to be grateful for the past, and increasingly energetic for the future.

Before proceeding to the body of the report, it may be proper to notice two occurrences of the past year that have called for the special action of the Committee. The first of these was the death of the Rev. John Smith, of the L. M. Society; on which occasion the following resolution was passed:

"The Committee, in recording the probable loss at sea of the *Rev. John Smith*, long one of their number, and for about three years their Secretary, desire to leave on their minutes an expression of their high sense of his estimable

character as a man, a Christian, and a missionary; and of the obligations of this Society to him for his many important services, not only as an able and active Secretary, but as a truly catholic member of the Committee, who feel individually that they have lost a friend and brother."

The second was the retirement of the *Rev. M. Winslow* from the office of Secretary to the Society, which occasioned the following expression in Committee.

"That the hearty thanks of the Committee be given to the Rev. M. Winslow, A. M., for his long, laborious, and faithful discharge of the duties of Secretary."

The Rev. J. Braidwood, A. M. finding it necessary to resign his office as Assistant Secretary and Depositary, Z. Macaulay, Esq., was elected his successor, and kindly undertook its duties.

Messrs. Bainbridge and Co. have generously continued their valuable and gratuitous services as Treasurers to the Society.

The different branches of labour to which the attention of the Committee has been directed, will now be noticed in the usual order.

## Tract Department.

*No. 70. Ministerial Advice.*

The object of this Tract, which is mostly taken from one of the Jaffna Tract Society's General Series, is to show that not only ministers but Christians in this land, should exert themselves to spread the Gospel; and a variety of arguments are used to excite Catechists, Schoolmasters, and other Christians to this work.

*No. 71. Cup of Divine Milk.*

This contains the leading principles of Christianity, exhibited in a simple manner and in plain language, so as to be intelligible to the unlearned, and even children.

*No. 72. Mother's Manual.*

A Tract of 24 pages, which contains much instruction of a simple interesting and useful character, addressed chiefly to Christian mothers, on the mode of training children, in order that, by the Divine blessing,

they may grow up in the fear of God, be a comfort and help to their parents, and prove useful members of society. Several anecdotes are subjoined by way of example, showing the influence of religious instruction on the infant mind.

*No. 73. Evidences of Scripture.*

This is rather an elaborate Tract, a little altered from a publication of the London Missionaries in Madras a few years ago, for the use principally of their schoolmasters. It contains the principal evidences of Christianity from prophecy and miracles, and the nature of its doctrines; and to those who are willing to read and reflect, it will be found very valuable.

In Telugu—General Series.

*No. 66. Honesty is the best Policy.*

A Tract illustrating the importance and advantages of honesty as exemplified in the case of a Boatman on the river Thames. It is the translation of an English Tract that has been found very acceptable and useful.

In Tamil—Miscellaneous Series.

Exposition of the following Parables.

*No. 18. The Foolish Rich Man.*
*No. 19. The Marriage Feast.*
*No. 20. The Unmerciful Servant.*
*No. 21. The Pharisee & Publican.*
*No. 23. The Rich Man and Lazarus.*

The character of these Tracts need not be detailed farther than to say that they are explanatory and practical expositions of the several Parables named, with the Scripture text prefixed in full to each.

In Tamil—Children's Series.

*No. 19. Account of Little Cornelia.*

This Tract is an account of the intelligence, piety and happy death of a little girl named Cornelia, who was educated in the Female School of Mrs. Bailey at Cotta, Ceylon.

*No. 20. "Seeing Him who is Invisible."*

The text "Seeing Him who is invisible," is illustrated by the story (parabolical) of a kind father and his four sons; prefaced by a few facts from Scripture History, illustrative of the same truth.

## TRACTS RE-PRINTED.

In Tamil—General Series.

*No. 36. Hindoo Triad.*
*No. 42. Divine Knowledge.*
*No. 47. On Adultery.*
*No. 53. Good Advice.*
*No. 61. Spiritual Light.*
*No. 63. Essence of Wisdom.*

Telugu—General Series.

*No. 60. End of Time.*

We thus find that *Thirteen new Tracts* and *Seven re-prints* have been put to press during the year.

## Book Department.

The *Body of Divinity* in Tamil, that was in press at the last anniversary has been issued, and so rapid has been its sale that the Committee have directed the printing of a second edition of 1,000. It has proved a very acceptable boon to the Native Church.

*Exposure of Mohammedism* in Hindustani, has been published, and is now to be had at the Depository.

To the volume of *Tracts for Children*, two have been added, making the series 22 in number.

*Draper's Bible Story Book* is in the Depository, and a few have been sold.

*Barth's Church History*, translated into Tamil by the *Rev. J. A. Regel*, has been sent to the Committee and met their approval. An edition will be immediately issued.

*A Series of explanatory and practical expositions of the Parables of Christ*, is in course of preparation; one half of the edition is to be distributed in the Tract form, and the remaining half reserved to make a volume when the whole is complete.

A small volume containing brief and satisfactory replies to the objections of infidels (and consequently Hindus) to many of the statements and doctrines of the Bible, is spoken of by correspondents to the Society as greatly needed. A manuscript on this important subject has been received and is now before the Committee.

The original sermons at present in course of publication in the Tamil Magazine will ere long be published in a separate volume. This plan has met the hearty approval of all who have heard of it. The Committee would be much gratified could they secure at least one sermon from each missionary in the Tamil country.

A translation of that very valuable work "Rogers on Popery" is now being published in the Tamil Magazine, and may, it is hoped, become at some future day one of the volumes of the Society.

### Tamil Magazine.

This monthly periodical is still under the editorial care of the *Rev. A. Leitch.* It continues to be the repository of a large amount of very valuable matter original and translated.

To quote the language of its Rev. Editor, "The Tamil Magazine is a great blessing to the infant church of India." In hope of seeing their papers printed many write who would

otherwise never bestir themselves. It diffuses a literary taste along with its information among the people, and every year is adding to its efficiency. During the past twelve months it has been well supported. Its literary character is far superior to that of some Hindu periodicals. The new arrangement by which a sermon written by a missionary, and unanimously approved of by the Tamil Revision Sub-Committee, is issued in every number, is giving it access to new spheres; and adding new interest to its present walks of usefulness.

## Depository.

The following is a statement of the Tracts, and of the Bound Volumes in the Native languages, received into the Depository and issued from it, in course of the year.

RECEIVED.

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|---|---|---|
| *Tracts*, ... ... ... | English, ... ... ... ... ... | 22,500 |
| " | Portuguese, .. ... ... ... | 500 |
| " | Tamil, ... ... ... ... ... | 127,000 |
| " | Telugu, ... ... ... ... | 10,000 |
| | Total | 160,000 |
| *Volumes*, ... ... ... | Tamil, ... ... ... ... ... ... | 3,500 |
| | Hindustani, ... ... ... ... | 3,000 |
| | Grand Total | 166,500 |

ISSUED.

| | | |
|---|---|---|
| *Tracts*, ... ... ... | English, .. ... ... ... ... | 4,610 |
| | Tamil, ... ... ... ... ... | 60,415 |
| | Telugu, ... ... ... ... ... | 27,035 |
| | Hindustani, ... ... ... ... | 2,272 |
| | Total | 94,332 |
| *Bound Volumes*, ... | Tamil, ... ... ... ... ... | 1,795 |
| | Telugu, ... ... ... ... ... | 36 |
| | Hindustani, ... ... ... ... | 1 |
| | Total | 1,832 |
| *School Books*, ... ... | English, Tamil, and Telugu, ... | 1,775 |
| | Grand Total | 97,939 |

There have been sold of the Parent Society's publications to the amount of Rupees 2,014-13-9. The quantity of printing paper expended within the year is reams 330-2-10, the quantity received 500, and that on hand was 803-1-4. There remains therefore on hand at the end of the year 972-18-18. The whole number of Tracts issued since the formation of the Society is 2,290,121, and 7,289 bound volumes in the Native languages; 2,675 school books, and about 36,000 copies of the Tamil Magazine. The aggregate, therefore, (exclusive of extensive sales of the Parent Society's publications,) is more than 2¼ millions of different publications.

### Distribution.

The *Tracts* of this Society have been less extensively distributed during the past year, than during some previous periods of its history. *Three* causes may be noticed as accounting for this partial decrease. (1) The existence and prosperous exertions of Tract Societies at Bangalore, Bellary, Vizagapatam, Nagercoil, Palamcottah, and Jaffna; the necessary consequence of which being to limit very considerably the sphere of this Society's operations, especially when contrasted with that period when it stood *alone* in Southern India. (2) A desire on the part of many, who have before been most plentiful in their distribution, to see more positive benefits than they have yet witnessed ere they re-commence more general circulation. In allusion to this point the Rev. J. E. Nimmo, of Combaconum, writes as follows:

"In the distribution of religious Tracts, we have been somewhat sparing for the last few months. Having been convinced that almost every reading family in this large town, has more or less been supplied with Tracts and Scriptures, (tens of thousands of the former and thousands of the latter having been widely circulated during the 11 years of my stay here.) I do not feel myself warranted any more to give them away so plentifully. I desire to have some decisive indications that some good use has been made of books already in their possession, before I supply them with fresh ones. Out in the villages, however, I am somewhat more liberal, taking care at all times and in all places to give them to none but those who are able to read, and willing to receive. We have during the last two years visited several large towns and villages about, and put in circulation

upwards of 8,000 of your valuable publications, and long to see their legitimate influences on the minds of the people. Much in the way of work has been accomplished here; and all that we now need, is an outpouring of the Holy Spirit to give efficacy to the word thus disseminated. Let us sow in hope, and Jehovah will not fail His promise, which says, 'so shall my word be that goeth forth out of my mouth, it shall not return unto me void.'"

The following remarks are from the Rev. A. LEITCH, of Persewaukum, Madras:

"During previous years, a very large number of Tracts and Bibles has been distributed here, and many remain in the possession of the people. To distribute Tracts openly and freely in the street exposes us to rudeness, and has often reminded me of our Saviour's exhortation, 'Cast not your pearls before swine.' I estimate the value of a Tract so highly, that I do not think it right to bestow it on those who receive it for the value of the paper, and then laugh at the giver for his pains; and there are many, very many such in this and other places of Madras. Many in this land have awfully abused the mercy of God, and the generosity of His servants by making the very abundance of Tracts distributed a reason for undervaluing and destroying them. When I walk into the streets to address the people, I take a few books in my hand. Many come forward and ask for them, I reply that if they really desire them, they will take a little trouble to get them, and therefore if they will walk to my house at any time, or come to our place of worship on such a day, and at such an hour, they will be supplied."

From the correctness of these views there can, it is thought, be no dissent. The only point to be guarded against is, that this caution degenerate not into inaction, and thus the extreme of *too limited* do not exchange places with that of the too *free circulation* of the Society's publications.

(3.) A third reason to be noticed is the *paucity of missionaries*, thus rendering it necessary for the few in the field to confine their attention to their stations, forbidding those tours among villages so favourable to extensive Tract distribution. Such is the apathy of the Native character, and such the recklessness of the heathen as to the truth or falsehood of Christianity, that the Gospel must be carried to them for they *will not come to receive it*. As one correspondent remarks, "When I go

out among the people, and as they ask for Tracts, &c., I tell them that on such a day and at such an hour if they will come to my house they will be supplied; *but few have done it.*" Is it urged by any that if this be the case, if they do not prize the truth enough to come and receive it, they are unworthy to have it put in their possession. The position is not, it is thought, tenable, since the same sentiment would close the door against all effort for the salvation of men. The truth must be first known, then is it employed by the Spirit to convince, regenerate, and save. *One* who hoped to spend much of his time in itineracy has been called away. One of his last acts in the city was to supply himself with a quantity of the Society's publications for distribution when returning from Vizagapatam. Another very efficient and active agent of this Society is still detained in his native land by loss of health.

But while the number of *Tracts* has been *less*, the number of *Books* has been greater. For example, of the Body of Divinity, a volume of 670 pages, 320 copies have been issued from the Depository during the year, being equal to 17,866 Tracts of 12 pages each. One half more than the whole number sent forth during its first year. If to this be added the 733 copies of Pilgrim's Progress, the 145 of the Indian Pilgrim, the 118 of Draper's Bible Story Book, other Tamil volumes 300, and of Tamil, Telugu and English School Books 2,000, it will be at once seen that while there has been a partial diminution in one department, there has been a great advance in others, and those of equal importance.

The Tracts of the Society have gone abroad in two unusual directions during the year, each of which calls for special mention. Mr. T. Hogg was employed for some time previous to his recent departure from Madras as a medical assistant in connection with the shipping of emigrants to the Mauritius. Constrained by a desire "to do good as he had opportunity" he applied to the Committee for Tracts to be disposed of to Natives who came to him previous to sailing, and also to officers of ships who would be willing to receive them. So successful was he in his first essay that he applied a second and a third time for the same purpose. Just before leaving, Mr. Hogg addressed the following letter to the Secretary :-

"You very kindly put at my disposal I believe about 3,000 Tracts, and it may afford satisfaction for me to inform you that they were sorted and made into bundles of 10, 15, 25, &c., and distributed to about 13 or 14,000 emigrants who proceeded to the Mauritius during the current year.

I generally delivered a bundle or two of these Tracts, according to the number embarked, to the captains of the vessels, with a request that they might be carefully distributed; and the accounts I received of them from time to time were very pleasing. The men were eager to get the Tracts, and were observed during the voyage sitting in groups listening to the reading of them, and those who could read were anxious to obtain them afterwards, that they might quietly read them themselves; and in this way I am told they were read repeatedly. Thus has the bread been cast upon the waters, which God's word assures us will be found after many days.

It may be worthy of remark that the commanders who returned to this port for more emigrants, were desirous of having more Tracts; because as they said they engaged the attention of the men, and kept them quiet on the passage!

It will be gratifying to the Committee of the Tract and Book Society to know that several thousand Tracts have in this way been introduced into a Roman Catholic colony, and scattered over the various plantations. I am about to proceed to the Mauritius myself in the *Lord Goderich*, which will convey 226 emigrants, and it will give me heartfelt pleasure if I can report to you any good done by these little messengers thus sent to the Island.

I beg your acceptance of my best thanks, for having put it in my power to be thus in a small way useful."

By request of the Parent Society, Tracts to the value of Rupees 100 have been sent to London for distribution among the many *Lascars* at that port.

Thus do the preachers sent forth by this Society follow the Hindu as he crosses the sea; and while they speak to him in his native language, and remind him of the land he has left, they point him to that better land—the inheritance of the followers of the Lamb.

## Benefits.

The *Rev. G. Pettitt*, of Palamcottah, in a communication sent to this Society some years ago, makes the following appropriate and forcible remarks. "It is not always easy

to trace the precise amount of benefit which a Tract conveys unless it happens to have been the first message of mercy to an ignorant sinner ; and I believe that our Tracts do more good than we generally conceive. The distribution of Tracts, the circulation of the Scriptures, preaching, schools, and other means of grace and instruction are like so many separate streams forming themselves into one river; we can trace their individual progress only a short distance, and it is impossible to calculate after their junction how much fertility each stream produces in the country; and perhaps it is well we cannot, for it is possible that a greater effect may be produced by that very combination which prevents our tracing their individual course farther. It appears to me much the same with our Tracts and Bibles ; and we surely should be satisfied with knowing that our humble endeavours, attended with the powerful blessing of God the Holy Spirit, are conveying spiritual health through as much of this barren country as they are enabled to reach. Religious Tracts are generally the best introduction we can have to a crowd of heathen. They often fix their attention when a direct address to them begins to fail of doing so; and what a vast advantage is it, after having addressed a number of heathens upon whose minds perhaps an impression is just beginning to be made, to be able to follow up that beginning by giving them a Tract or a portion of Scripture to read in private."

Had the supporters of this Society evidence direct and irrefragable that each Tract issued had been the means of regeneration or sanctification, the pleasure afforded would be great indeed, too great it may be for their own spiritual benefit. Whatever the cause may be, we know that such a privilege is not allowed in connection with this or with any means yet devised or appointed for extending the religion of Christ. The Parable of the Sower finds its likeness in every form of Christian effort. How few of the words that fall from the preacher's lips are productive of benefit! so with the means of doing good employed by this Society. But it is not to be understood that there is no evidence of apparent benefit having attended the operations of this institution.

Says the *Rev. Mr. Nimmo*, of Combaconum—"That the Tracts we have circulated have been productive of much good there is not the least doubt. I can advert to many circum-

stances bearing on this point. Suffice it to say that God has in numerous cases owned and blessed this as the means of convincing wandering sinners. Let us not be weary in well doing, for in due time we shall reap if we faint not."

The *Rev. Mr. Addis*, of Coimbatore, now in the city, writes thus: "Had I my Journal at command I could supply you with numerous facts calculated to encourage the friends of Tract distribution." Mr. A. mentions the following cheering facts connected with his recent tour from Coimbatore to this place. "In our journey down to Madras from Coimbatore, we had many opportunities of distributing Tracts, and did so to the extent of above a thousand, to those who could read, and on several occasions, when my son preceded me a stage, I have found many reading aloud the Tracts they had received from him to their companions travelling along the road; some in bazaars did the same, which lead to applications to me for more. In all these instances I did not meet with a single Tract destroyed. A new circumstance of a cheering nature was also observable, viz. having a few Hindustani Tracts with us, we found the Mahomedans very anxious to obtain them; and when we had none, they begged for Tamil ones, which a few we found could read, and supplied—whereas formerly they looked with contempt upon our Tracts, Books, &c.

In illustration of the same point the reader is referred to letters to be found in the "Appendix" of this Report, especially one from the *Rev. C. F. Muzzy*, of Terapoovanum, near Madura.

*Dr.* ABSTRACT STATEMENT OF THE RECEIPTS AND DISBURSEMENTS OF THE MADRAS RELIGIOUS TRACT AND BOOK SOCIETY FOR 1843. *Cr.*

| Disbursements. | Rs. | A. | P. | Receipts. | Rs. | A. | P. |
|---|---|---|---|---|---|---|---|
| On account of Printing Tracts in the Native languages, | 2651 | 11 | 8 | Balance in favour of the Society at last Anniversary, - | 1915 | 10 | 8 |
| Do. of Folding, Binding, Stitching, and Cutting Pamphlets, - - - - - - - - | 525 | 15 | 8 | Subscriptions, - - - - - - - - - | 1009 | 6 | 0 |
| Depository Expenses, Stationery, Freight, Import Duty, Shipping and Landing Expenses, Secretary's Office, Collecting Peon's Wages, Postage, and Incidental Charges, - - - - - - - - - - | 1401 | 14 | 8 | Donations, - - - - - - - - - - - | 421 | 6 | 0 |
| Balance in favour of the Society, - - - - | 1262 | 1 | 8 | Books and Tracts sold, - - - - - - - | 2095 | 8 | 3 |
| | | | | Sums collected for the Book Department, - - - | 179 | 8 | 0 |
| | | | | Contribution from the Trichinopoly Religious Tract Society, - - - - - - - - - - | 100 | 0 | 0 |
| | | | | Do. from the Coimbatore Native Tract and Book Association, - - - - - - - - | 20 | 0 | 0 |
| | | | | Amount collected at the Anniversary Meeting, - - | 100 | 4 | 9 |
| Rupees | 5841 | 11 | 8 | Rupees | 5841 | 11 | 8 |

E. E.

Madras, 31st *December*, 1843.

HALL, BAINBRIDGE and CO.
*Treasurers.*

## Conclusion.

The remark is equally true and important that "there is no labour so certainly effectual and so largely productive as that which is expended in the work of the Lord." It is "*effectual*" because undertaken and pursued in the strength of the Omnipotent! It is "*largely productive*," for it concerns the securing of blessings rich as heaven and enduring as eternity! Such a labour is that in which the friends and supporters of the Madras Tract and Book Society are engaged. The one object of this institution is the communicating of Divine truth with a view to the glory of God and the salvation of the soul. It is an auxiliary to the preacher and the Bible in efforts to overthrow the kingdom of the usurper and hasten the establishment of Messiah's throne on earth. It co-operates with the all merciful Jehovah—Father, Son, and Spirit—in reclaiming the world from the effects of the fall and elevating it to the possession and enjoyment of original knowledge and holiness. It has been significantly compared to one of the teeth of the great machine which Israel of old was, in the language of Isaiah, to become, and which was to beat in pieces the enemies of God's people. Its brief publications have been aptly compared to the leaves of the tree of life that were to be for the healing of the nations. Facts testify that it has been both these—a sword to slay and a balm to heal. It has been a voice of warning to the careless—of peace to the convicted and anxious—of comfort to the afflicted—of strength to the weak—and of joy to the disconsolate. Such has this Society been, through its publications, to not a few heathen souls. Let all the praise be given to Him from whom "all holy desires, all good counsels, and all just works do proceed."

But while the past furnishes much to encourage and gladden the heart "there remaineth much land to be possessed." The rivulet has become a stream—wide, deep and refreshing—but much soil still remains parched with the burning heat of sin. This institution ought not—*cannot stand still*, much less *retrograde*. Onward has been, and must still be its motto. The reasonsthat urged its founders to commence the enterprise remain undiminished, yea are

increased in number and importance. God is still dishonored, Satan still reigns, the soul is still in danger. Added to which there are means of access to the ear, the mind, and the heart of the heathen *now* that were not enjoyed twenty-five years ago. The Native church too is increasing in number and intelligence; they need religious books to instruct and guide them in the way of duty and heaven. Through this Society they are now being addressed by a *Baxter* and *Bunyan*, but there are other men of that period and many of the present day, whose words of counsel, of warning and of comfort, would be a blessing to many a Native Christian now struggling with the "world, the flesh, and the devil." Schools, too, are established throughout the length and breadth of the land,and hundreds of thousands of pupils are under instruction. They are already using as class, and text, and reward books, many of the publications of this Society, but they need them in greater number and variety. What this Society has done but is the beginning of what it might effect. The Committee feel constrained, therefore, to urge upon its friends an increase of interest, of pecuniary contributions, and above all of *prayer*. Neither can be dispensed with without loss to the institution and loss to the kingdom of Christ. If the means for so doing be granted, works of importance will be at once issued. It is true that a small sum remains in the Treasury at the present time, but this is far from enough to meet bills already due, and to publish the works already accepted by the Committee.

Finally—"To believe our neighbour *immortal*, and yet to regard him as if he were but *mortal*—to know and admit that he has a soul, and yet to take no care for his soul —to feed him with the bread that perisheth, and yet never give his famishing spirit a morsel of the bread of heaven —to find him fainting with thirst, and yet give him none of the waters of life—to help him along through this brief existence, and yet never seek to throw one kindly influence over his immortal course—this cannot be to love our neighbour as God intended, and as He commands us to love Him."

Such was the emphatic language of one who while on earth had learned

"The luxury of doing good."

Such a love, sincere, fervent, and practical, was cherished

by Rhenius, Hall, Braddock and Schmidt, the first officers of this Society, all of whom have ascended to their heavenly home; and by others who laid the foundations of this Society and have assisted in its superstructure. The cherishing of such a love is the duty and privilege of those who are entrusted with its management and support—the "*duty*" because accordant with the command and example of Immanuel—the "*privilege*" because a co-operation with the noblest of Beings in an enterprise lofty as the eternal throne, and important as the salvation of the soul!

| | | R. | A. | P. |
|---|---|---|---|---|
| Little Henry and his Bearer, - - | half bound, | 0 | 2 | 6 |
| Pilgrim's Progress, - - - - | do. | 0 | 6 | 0 |
| Do. do. - - - (gilt) | do. | 0 | 8 | 0 |
| Rhenius' Body of Divinity, - - - | do. | 0 | 8 | 0 |
| Do. do. do. - - (gilt) | do. | 0 | 10 | 0 |
| Schwartz's Life, - - - - | stiff cover, | 0 | 1 | 0 |
| Do. do. - - - - | half bound, | 0 | 2 | 6 |
| Do. do. - - - - - (gilt) | full do. | 0 | 3 | 0 |
| Scripture History, - - - - | half do. | 0 | 2 | 0 |
| Select Tracts, - - - - | stiff cover, | 0 | 1 | 0 |
| Do. do. - - - - | half bound, | 0 | 2 | 0 |
| Do. do. - - - (gilt) | do. | 0 | 2 | 6 |
| Tracts for Little Children, - - - | stiff cover, | 0 | 1 | 0 |
| Do. do. do. - - - | half bound, | 0 | 2 | 0 |
| Duty of Caring for the Souls of our Fellow Men, | stiff cover, | 0 | 0 | 2 |
| Hindu Girls' School, - - (Telugu) | do. | 0 | 1 | 0 |
| Do. do. - - do. | half bound, | 0 | 2 | 0 |
| Indian Pilgrim, - - - do. | stiff cover, | 0 | 1 | 0 |
| Refutation of Muhammedism, - | do. | 0 | 3 | 0 |
| Do. do. - - - | half bound, | 0 | 4 | 0 |

## SCHOOL BOOKS.

| | | | | |
|---|---|---|---|---|
| I. First Lessons in Tamil, No. I. - - - - | | 0 | 1 | 0 |
| II. Second do. in do. No. II. - - - | | 0 | 1 | 0 |
| III. English Instructor, No. I. - - - - | | 0 | 0 | 6 |
| IV. Do. with Tamil Translation, - - - | | 0 | 1 | 0 |
| V. Do. with Telugu do. - - - - | | 0 | 1 | 0 |
| VI. Tamil Grammar, - - - - | stiff cover, | 0 | 2 | 0 |

Purchasers are requested to take notice, that no credit can be allowed at the Tract Depository, and therefore all orders from out-stations ought to be accompanied by a reference for payment, or by a remittance payable to the Assistant Secretary and Depositary.

# APPENDIX.

In order to obtain facts and suggestions from the several Missionaries in the Tamil country, a Circular Letter was, as usual, sent, to which a number of replies have been received.

The following is an extract from the Secretary's official Circular.

"Information is respectfully requested upon the following points:—

"The estimated population of the district to which you have immediate access in the way of Tract distribution? The language of the people? Their willingness or otherwise to receive Tracts and Christian Books? What Tracts you have found to be most acceptable, and apparently most useful? Upon what subjects you think that new Tracts are needed? Wherein Tracts now extant are defective? What is the comparative value of Tracts and Books? What use, if any, you have made of the *Books* of this Society, and with what success? What Books, if any, you have been able to sell—and whether the way is open for selling more? What facts you have at command illustrative of the beneficial effects of the Tracts and Books issued by this Society? And to what extent you can aid the Society in the way of preparing any new Tracts or Books?"

## THE REV. A. LEITCH.

### MADRAS.

In reply to your Circular as Secretary of the "Madras Tract and Book Society" requesting information as to the events of the past year in my sphere of labour, a few words will be sufficient to put you in possession of the facts. Pursewaukum, the locality in which I labour, is densely inhabited—and is in the immediate vicinity of populous neighbourhoods. Scarcely any other language but Tamil is spoken, and the inhabitants consist principally of heathens intermixed with large numbers of Roman Catholics and Protestant Christians, and some Socinians. There is no heathen temple of any note, but there are three of an inferior description, whose agents are very busy and very successful in keeping the people under the bondage of the wicked one. One situated in the Bazar street is dedicated to Kalee or Durga. The priest of it is not a Brahmin, and is called by the people a Poosāri, (பூசாரி.) The temple is lighted up every night till morning, and for

this purpose, and his own support, the priest levies a regular contribution from every owner of a bazar. In the event of his death, his son or next relative succeeds him in office. The temple is so small that the people cannot assemble inside, but frequently I see them congregated in large masses before it, only to have every thing that is sensual and devilish in their natures excited to action ; for the glaring lights, the tricks of the priest, and the insufferable din of the tom-toms, which are only a veil for the more hidden and more awful works of darkness. The second temple is dedicated to Anoomanthun, the monkey god. The officiating minister here is not a Brahmin but a Sanniasi, a part of whose religion consists in wearing no cloths, and lying on the bare ground, and consequently he is always seen in a shameless state of nudity. As regular as the sun sets, is this vile man seen kindling in black crevices of the wall numerous dim lights, displaying his abominable god, burning camphor before it, and preparing for the people sacred ashes which they receive as they pass and daub upon their foreheads. The third temple, the largest of the three, is dedicated to Siva. It is surrounded by a court enclosed by a high wall. The officiating Brahmin lives opposite to it, and to it there is attached a considerable piece of ground and a tank. It is not so much frequented as the other.

During previous years, a very large number of Tracts and Bibles have been distributed here, and many remain in the possession of the people. To distribute Tracts openly and freely in the street exposes us to rudeness, and has often reminded me of our Saviour's exhortation, "cast not your pearls before swine." I estimate the value of a Tract so highly, I do not think it right to bestow it on those who receive it for the value of the paper, and then laugh at the giver for his pains—and there are many, very many such in this and other places of Madras. Many in this land have awfully abused the mercy of God, and the generosity of his servants, by making the very abundance of Tracts distributed, a reason for undervaluing and destroying them.

When I walk into the streets to address the people, I take a few books in my hand. Many come forward and ask them. I reply that if they really desire them, they will take a little trouble to get them ; and therefore if they will walk to my house at any time, or come to our place of worship on such a day, and at such an hour, they will be supplied.

(The remaining portions of the above letter relating to the Tamil Magazine and the sale of books are introduced into the Report.)

20*th January*, 1844.

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## THE REV. J. E. NIMMO.

### COMBACONUM.

After some remarks relative to the distribution of Tracts and their effects, and introduced into the body of the Report, &c. the respected Missionary writes thus :—

"The estimated population of the district to which I have immediate access in the way of Tract distribution, is very large ; I presume 70,000 souls.

The language of the people is various, as in other countries; but Tamil is the language generally spoken.

The people are more or less willing to receive Tracts and Christian books. The general cry is, "give me a book"—very few indeed, refuse to take our books.

The Ten Commandments, On Adultery, On Idolatry, The Mother's Manual, The Way to Heavenly Bliss, The Incarnation of Christ, and a few other Tracts, have been found to be most acceptable, and apparently most useful.

New Tracts on each of the attributes of God, answers to some of the popular objections of the heathen, on some of the important doctrines of the Bible, and subjects adapted more especially to Native Christians, such as Consolation in Affliction, The Promises of God's Word, &c. &c., are in my humble estimation most needed. If the Society will engage to publish works on any of the above mentioned subjects, I shall most willingly contribute in forwarding some of the works I have already prepared. One more thing I would here add, that as the heathen population now are more or less advanced in Christian knowledge, let us not any more feed them with milk, but with strong meat. The less we quote from their own Shastrams, and the more we give them from the pure fountain of the Word of God, the better.

A few Tracts, such as the Blind Way, the Hindoo Triad, &c. appear to me somewhat defective. Not to enlarge here, I would propose the omitting of several parts pointing out the want of omniscience, omnipresence and omnipotence in the heathen gods; and the enlarging of other parts pointing out their want of holiness, righteousness, &c. &c. The latter appears to me useful and unanswerable; but the former highly objectionable. Some of the heathen with whom I conversed have been heard to say, "Why object to our god being confined in such and such a place, allowing such and such a thing to be done apparently without their knowledge, and permitting others to overcome and ill use them. You forget that these gods were incarnates, even as your Jesus was, who, we read, went from place to place, was bound, persecuted and killed." Now, be it remembered, I do not admit this mode of arguing to be at all valid or conclusive; but at the same time, I do not consider such exposures to be useful.

The more we exalt the moral character of Christ, and expose the immoral characters of the heathen gods, the better.

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## THE REV. W. B. ADDIS.

COIMBATORE.

I received your printed Circular requesting information for the "Madras Tract and Book Society." What I have to communicate shall be by briefly answering the questions proposed in the Circular in rotation, viz.

1. The population of the province of Coimbatore is estimated at about a million, probably more than less; to all of whom we have free access.

2. The language is principally Tamil, together with Telugu and

Canarese, the latter is spoken by the inhabitants of the hill country, i. e., Neilgherries, Collegal, &c.

3. A great willingness is manifested in receiving Tracts and Books of all sizes.

4. Had this query been divided it would have been more easily answered. It is not always that the most *acceptable* Tract is the most *useful*, for in the present state of the minds of the Hindus, those which are the most trifling, and which contain the greatest quantity of matter suitable to their grovelling minds, are generally the most acceptable to the readers generally. But those I have found to be the most *useful*, and which have produced real fruit, have been those which have exhibited the awful state of man by nature, and the scriptural remedy for the same, in a free, clear, and plain manner, and in as short sentences as possible, to engage the attention, and encourage thought, meditation, &c.

5. I think Tracts mentioned in the foregoing, the most needed in the form of *Tracts*, the all-important subjects variously introduced, variously treated, but all bearing upon these important points, i. e., Man's lost state and free salvation by Christ.

6. A great number of Tracts published are defective in the above mentioned particulars, and some although good, are by far too lengthy and prosy to obtain a patient and interested perusal.

7. Tracts published in the form of very small books are convenient to carry in the cloth or turband, for perusal, concealment, &c. I have known many instances of such being so carried, and read by stealth, or as opportunity may offer till worn out,—but Tracts of a good size, and large type, are preferred by some who have either lost sight, or have more courage to peruse them openly, at all times, and places.

8. I have not yet obtained any of the *books* of your Society, as I have no opportunity of selling them, consequently I cannot answer this query.

With best wishes, and sincere prayer for the prosperity of your Society, and for Divine influence to accompany all your endeavours.

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## THE REV. C. F. MUZZY.

TERAPOOVANUM—NEAR MADURA.

With pleasure I acknowledge the receipt of your letter, and shall be happy to comply with the request it contains as far as other pressing duties will permit me to do so.

The supply of books received from your Society has been mostly distributed, which might have been the case had it been much larger than it was. And although I have not the happiness to be able to refer you to any very special results unconnected with other agency, yet the knowledge of God, which they are aiding to inculcate, is spreading more widely among the people, and doing its own work of weakening prejudice, increasing a knowledge of Christianity, and enlightening conscience, and rendering more conspicuous the folly of idolatry.

That you may be assured of the truth of this assertion, I will mention a few instances, which I think will render it apparent.

One is that of a man who has just come in while I am writing. He is a Native physician and much esteemed by the people as a learned

and upright man. He has read the whole of the bound volume containing 72 Tracts of the Jaffna Society's publication, besides nearly all its other productions as well as nearly all published by your society. And is able to converse intelligibly upon their contents. These with the reading of the Scriptures have been evidently the means of much good to him; he appears in many respects to be a changed man. Although he has not had the courage to come out from the heathen and unite with the people of God, yet he is fully disgusted with idolatry, and takes the Scriptures in most things, as his guide; is remarkably diligent in studying them, and often very bold and sincere in recommending them to others.

Another instance is that of a man who has for many years been a Tumberan. Although he never, that is now known, came in contact with a Missionary, yet having obtained some knowledge of Christianity by reading Tracts from your Society, he appeared much interested in the concerns of his soul; he took the part of a Christian reader who was persecuted by the people of his village; and expressed his firm determination to embrace the Gospel; but whilst he delayed, old age and sickness came upon him, and he has now been gathered to the house appointed for all the living. In his last hours his eyes appeared to be open to see his lost condition; and conscience was awake to its terrible office of accusation and reproach. He was much distressed at the prospect before him, and calling his family and friends around him very solemnly addressed them. He assured them, as he had done before, that the Christian religion was the only true religion, that it would certainly prevail, and urged them to embrace it. He reminded them of his unhappy condition, that although he knew his duty he had delayed to perform it; now he was going to die without any hope for another world, he charged them with great earnestness and solemnity not to imitate his example, but as they wished to avoid the agony he was now suffering in prospect of hell in another world, to embrace the Christian religion without delay, and then he died.

Another instance very similar to this is found in the history of a school teacher, who for a number of years was employed in teaching the Scriptures and Scripture lessons, having read a number of the Tracts from your Society. He became serious, and manifested considerable concern for the salvation of his soul; but the fear of heathen friends and a love of worldly things caused him to delay his preparation for death; soon his seriousness left him, and he became a bitter opposer of the truth he once sought to embrace. Soon after this he was attacked with a lingering disease, which finally proved fatal. When conversed with upon the impropriety of his conduct, he acknowledged it, and said, that he once fully intended to have embraced the Christian religion, but because his worldly schemes were not prospered, he became very angry with God and fought against Him; and that his only hope then was, that as God arrested Saul in his course of rebellion and persecution, and made him a Christian, so in His mercy he would do with him. But there is no evidence that these hopes were realized. When the hour of death drew near he appeared to be in despair. And he too, it is said, called his family around him and addressed them in language very similar to that above mentioned. "I knew," he said, "that this religion is true, and I intended to embrace it, but by opposing and delaying to do so I am now going to die without

it. I am like the man who famishing with hunger climbs the cocoa-nut tree for food, when simply viewing the ripe fruit within his reach, he either slothfully refused to pluck it, or disdainfully casts it from him and perishes for his folly. O! my friends, do not do as I have done! the Christian religion is the only true religion, I beseech you to embrace it therefore without delay." Having said this he went to his final account.

Although these instances do not speak of souls converted to Christianity, yet they do, it is believed, show that the knowledge of God is not only spreading among the people, but is accomplishing an important work. And though this knowledge prove, as in the days of the apostles, a savor of death unto death to many, yet would we hope it is now, as then, proving also a savor of life unto life to others.

We have been permitted to receive to the church in this place during the past year several persons who, by their conduct, thus far, give us reason to hope that they are really the children of God, and the number of candidates for that privilege at a future time is larger than at any previous period. And by the important agency which your Society has exerted in all that has been accomplished, it is, I believe unto God a sweet savor both in them that are saved and in them that perish.

May it go and prosper, and may the richest blessing of heaven rest upon all it undertakes.

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## THE REV. J. GUEST.

### CUDDALORE.

I beg to offer my best thanks to the Society for the very liberal supply of English and Tamil Tracts, furnished me during the past year.

Having had the *Chaplain's* duties to attend to, in addition to my own, I could not go out so frequently as I wished for the purpose of preaching to the heathen; but, I hope if spared this year, to devote more time to this part of my missionary work; my Catechists, whenever they visit the schools, make it a point of duty, after examining the children, to give a word of exhortation and distribute tracts among the heathen. We have often met with much insult and opposition, and on one or two occasions, tracts have been torn to pieces in our presence; nevertheless, it is pleasing to observe among the generality, not only a disposition to listen to what is said, but also a desire to obtain tracts from us; and still more pleasing to see whilst passing through the streets one here, and another there, *diligently reading* them.

A gentleman who called to see me the other day, told me, that he had often found his heathen servants, during their leisure hours, sitting together and reading Tamil tracts; and on asking them, one day, what they thought of the Christian religion, they replied, it is better than our *own*, sir, but if we were to embrace it, our relations and friends would turn us out of their houses.

Another interesting fact is, that of a little heathen boy, about eight years of age, who came one evening (while we were distributing tracts) and begged of us to give *him* one; at first we refused, thinking he might make an improper use of it; but his importunity was so great, that we at last complied with his request, by putting into his

hands a tract called "*The Way to Heavenly Bliss.*" About a fortnight afterwards, he came to us again, and asked for another tract; and when he was questioned as to whether he read the one that was given to him before, he replied in the affirmative; and then, to our astonishment, *repeated the whole of it by heart*, in the presence of several heathen.

I mention these simple facts to show that your tracts are doing much good, and imperceptibly "breaking up the fallow ground." The ground on which the seed is sown may at present prove unfruitful, and even after the seed has sprung up, may be choked by thorns and briers that are in their hearts; but it *has been cast in*, and we cannot but believe that eventually some portion of it will, though we may not see, or know, when or how, or where, produce fruit, to the praise and glory of God.

## THE REV. G. H. APTHORP.

VARANY, NORTH CEYLON.

The population immediately near me at Varany and the parts adjacent that may be considered in my charge are at least 20.000, and the Missionary at Chavagacherry, next adjoining, has about the same. There are 10,000 more lying east of us who have next to no intercourse with any other Missionary—they speak only Tamil—are almost all ready to receive books and tracts, and most of them are desirous to obtain them although there is not much of careful reading, especially of reading the whole of a book or tract. I have not made a very extensive use of the books of the Madras Tract Society, but they have been read with some interest and apparent profit by several in immediate connexion with me. It were almost a hopeless task to attempt to *sell* any of them in my neighbourhood, unless possibly a very few to some of those connected with me; even the Almanac, of which I annually circulated many hundreds *gratuitously*, is very little called for since it is *sold*. Books seem to be almost the last thing that people here will buy. A work done up in the book form is much more acceptable and better taken care of than if in the tract form, and the smaller the page the less liable is it to be torn up for waste paper. I think a much larger proportion of our tracts should be put up in 32mo. form with stiff covers. If the book be large, only the first few pages will probably be read. I think more small books. giving as near as may be in Scripture language the lives of Joseph, David, Daniel, Job, &c. be preferable. Some I am aware have been printed. But as the Old Testament is so large a book. it is desirable that its facts and histories should be presented in a smaller form.

## THE REV. V. D. COOMBES.

COMBACONUM.

The Rev. V. D. Coombes of Combaconum writes from Tranquebar, whither he had gone for a time thus: "I should have been very glad to have furnished the information requested, but have been Providentially prevented from so doing. I need not assure you that the Tract and Book Society have my best wishes, and the good cause in which it is engaged my humble but sincere prayers."

## THE REV. J. A. REGEL.

### BANGALORE.

The language of the people is Canarese, though Tamil and Telugu are spoken and understood pretty considerably. Those to whom I have access, with few exceptions, manifest much willingness to receive tracts of all sorts, and they would have eagerly taken books had I any to give away. My Native helper and I have distributed about 600 tracts, (last year), two-thirds of which were Tamil. I think the assortment of tracts we have in Tamil, for general distribution, if not complete, at least nearly so. A series on the evidences of the S. S. written in a popular and attractive style, and in contrast with correct and dispassionate reviews of the claims of the Native Vedas, Agamams and Puranas, appears, in my humble opinion, a desideratum. I have sold a few copies of the "Duty of Caring for the Soul." But people do not seem to like to purchase and I do not like to sell. I think a Missionary should avoid as much as possible *selling* his books; though I wish our Native *Christians* were more willing to buy their books.

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## THE REV. J. J. LAWRENCE.

### DINDIGUL.

There is an increasing preparedness on the part of the people for books. The Native communities who are beginning to come to us indicate the necessity of enlarged preparations in the way of works, such as the Pilgrim's Progress, Rhenius' Body of Divinity, Bogatzky's Golden Treasury, and your best works on the Errors of Popery, such as Rhenius' Sumnairkkum, (*சம்டீரார்க்கம்*), and the translation of Rogers against Popery, as it has appeared in the Tamil Magazine, bound together, would make an excellent Manual for our Catechists and a standard work. We are not a little straitened in our work for want of *tracts and books.*

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## F. ASHBURY,

### NATIVE PREACHER AT MADURA.

The prevailing language of this city and district is Tamil. I meet with no opposition in tract distribution, but find a ready access to all classes of the people. The tracts I have found most acceptable are the "Evidences from Hindooism itself," "Blind Way," "Essence of Wisdom," "Doctrine of the Soul." There are needed such tracts as the following. An Exhortation to Christians that they be faithful and diligent in performing their duty to their fellow-men—An Argument for the Divinity of Christianity, drawn from Natural Religion—An Abridgment of *ஞானவுணர்த்துதல்*, (a book against Popery)—The Losses that follow Idol-worship—Clear and Impressive Views of Death—and the Judgment Day. I have undoubted evidence that many of the tracts of your Society are kept with great care and read by them at intervals, and that the effect of their reading have been beneficial to a few at least. They are an important auxiliary to the Missionary in his work.

## S. CONE,

NATIVE ASSISTANT AT TERAPOOVANUM, NEAR MADURA.

A tract is greatly needed in which the difficult questions asked by the people shall be met and answered. Some such questions are, Why did God create the devil, or why did He allow such beings to enter the world and have such dominion over man as to make him sin?—Why did not God prevent Adam and Eve from eating the forbidden fruit? If it was to try them then did He not as omniscient know the result ere the trial was made?—When Christ cried on the cross "Father, Father," why did not God come and help Him?—When Christ was buried where was His soul or life?—Why did the ancient good man have *many wives* seeing it was against the express will and commandment of God?—How is it possible for three beings to be one? A book in reply to these and like questions is greatly needed. Many of the people around me make a good use, I have reason to believe, of the tracts and books they receive, and the demand for them in greater number and variety is on the increase.

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## CHRISTIAN AROOLAPPEN,

A CHRISTIAN TEACHER AT CHRISTIAN-PETTAH—NEAR VIRDOOPUTTY.

The estimated population of this whole district, to whom we have frequent access in the way of tract distribution, is about 50,000, which number is greatly increased by the people who assemble frequently from great distances for their five annual feasts, which the heathens hold in high veneration. At Suducagree Mountain, சதுரகிரிமலை, at Sundrapandee, சந்தரபாண்டி, and Mavoottoo, மாவூத்து, at Peroor, பேரூர், at Trivanoramalei, திருவண்ணாமலை, and Nallamaram, நல்லமரம், all these places are from three and fifteen miles from my station, which is central between the boundary of Tinnevelly and Madura.

As to the language of the people, the Tamil is familiar among all classes of people; some talk Telugu and Hindustani; but all can understand Tamil very well and even read it.

The willingness to receive tracts and books is increasing even among the Brahmins, and high priests, or (குருக்கள்), who are under the care of zemindaries, many of whom have requested me to send down some nice books from time to time for them and their children. Some from a great distance, of about 70 or 80 miles, have applied to me to procure books and tracts; some of them come to my station and receive the tracts and books. We require at times many tracts. We meet very few people who refuse our books, especially the priests or பூசாசாரிகள், of the idols. I am very sorry that many of the common people do not know to read, who listen attentively as a crowd, whenever we go outward preaching, and very often come to us and to hear the tracts and books; so I was obliged to establish a school especially among the common people in one of the large villages by the assistance of E. B. Thomas, Esq., the Collector of Tinnevelly district; but they were backward to send their children regularly to our school, supposing the gentlemen will take them away to Europe, or otherwise that they will make them sepoys; but we are thankful to the Lord that some of

the heathen's children know to read well our books who learn in our school at Christian-pettah.

The tracts and books most acceptable generally among the people are, Blind Way, the Hinduism's Own Witness, and several other tracts which mention some songs of சித்தாதிகள்; but I find very often that such tracts as the Means of Heavenly Bliss, மோட்சகாரணம், Incarnation of Christ, கிறிஸ்துவினஅவதாரம், The Essence of Wisdom, ஞானசாரம், and Select Tracts, பலதிரட்டு, and ஞானவுணர்வு, do a great deal of good, and show the knowledge of the true religion and the foolishness of idolatry. If the society will be pleased to have nice covers for all sorts of books and tracts they will be acceptable to every one, because the people are naturally very fond of nice covers, and I hope that they will keep them careful and take them very often to read.

We require now a new tract, which will give a simple account of Jesus Christ who died for all the world, because many of the people cannot understand well concerning Him, and they have no time to spare to hear or to read the whole tract in which we scarcely meet few remarks about Him at the close of the tract. It is true that such a tract will be displeasing to some persons who are against the true Saviour, but I find by experience that it is the most powerful of all subjects to draw the people towards salvation. Great many people asked me to spare them a little book by which they can understand about the true Saviour and His doctrines according to our Bible, and they say that they cannot understand even the Gospel itself, because there are mingled with some places and proper names, and the other occurrences in the same times; therefore we require very much a tract upon that subject above mentioned. There is a little book which is called "Scripture Texts," வேதவாக்கியங்கள், and another one called வேதவசனக்கொத்து, which was made by the late Rev. Mr. Miller, at Nagercoil, for the use of Christians, which he left, concerning the foolishness of idolatry; therefore I was obliged to select some passages of Scripture for the use of my reader and my congregation, who newly embraced Christianity, which is called the Milk of the Word of God, தேவவசனப்பால்; but it will show shortly about all the doctrines of Christianity, especially about Jesus Christ. If the Society be pleased to see it, and publish with revisal, I could offer it with great pleasure, or otherwise to make one tract upon the subject above mentioned. And I beg the Society will be pleased to *reprint* the tract which is called, *True Wisdom*, மெஞ்ஞானம், which was published long ago by the Tranquebar Mission, and which I believe is very suitable to the heathen, &c. and also we require much, *a nice tract for* Mohammedans—which I hope that it might be little larger than அனபின்நிருபம், இஸ்லாமார்க்கத்தானுக்குங் கிறிஸ்தவனுக்குமுண்டான சம்பாஷணை, and விசாரணை. It must show fully the foolishness of Mohammedans, and lead them to our blessed Lord Jesus Christ, who died for them also.

To most of the people who had been newly converted to Christianity in my station, the tracts and books were the chief means. Those who receive tracts and books from us, with a promise of carefully reading them, seldom fail of returning with a good account of what they have read. Many of the heathen have renounced their sacrificing to idols, and have left the washing in their foreheads with ashes, and

great many bad customs and traditions; but they fear only for their relationship, &c. to be forward to embrace Christianity. I really feel that the tracts and Christian books do a great deal of good, often more than preachers, because the preachers cannot go every where, and to every house, and cannot meet every body in the same time, and all of us cannot speak in the strange language of the people; but I am sure that the tracts and books are going everywhere even from house to house, and meet every one who read, and also make the people to listen who do not know to read, and induce many to go to the preachers and missionary houses, and make them to talk with one another upon what they have read, and make them to take them with them whenever they go for their own work to read them there, when they have rest even at night. Indeed I could give many examples of the value of tracts and books; but I am sorry to say that I have no time to write more, and do not know the English language well enough to express what I wish to say, and have no mind to enlarge this letter.

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The Reverend Missionaries of the London Missionary Society stationed at Vizagapatam, in their Report for the past year, mention the following fact as strikingly illustrative of the usefulness of tracts. Who will not say that this instance not only repays all that has been apparently lost in the way of tracts destroyed or thrown carelessly aside; but that it outweighs all the means that have been expended in sustaining that and all kindred institutions.

"One of the two Natives lately baptized by Brother Dawson at Chicacole, was in the first instance led to think of the interests of his soul, through the instrumentality of *one of our tracts.* He had been contemplating a visit to Juggernaut, and was on the eve of preparation, when a copy of the tract on the worship of Juggernaut was accidentally discovered by him in his box. He read it, relinquished the project of his pilgrimage, and became a stated attendant at Brother Dawson's Chapel; we are happy to add that he has since become a steady adherent to the truth, and arduous in his profession, by a consistent walk and conversation. We have reason to think that *this is not the only instance in which the reading of our* tracts has been the means of doing good. We have from time to time known that these publications have been instrumental in shaking the faith of many of the Natives in the institutes of Hinduism; and we also cannot but regard it as a token for good, that in some instances our tracts have been abused and destroyed, a sure sign that the apathy of the Hindus has been roused, and that the wholesome truths of Christianity have been in conflict with the selfish and debasing interests of the carnal and unrenewed mind.

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Accounts of an encouraging kind have also been received from the Rev. G. H. Evans, Chaplain at Secunderabad, and the Rev. J. Dewasagayam, Missionary at Palamcottah.